

The SWORD of the LORD

Edited by JOHN R. RICE.

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

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The Ministry of EVANGELISTS To The Church

By EVANGELIST JOHN R. RICE

1. EVANGELISTS HAVE A SPECIAL MINISTRY TO THE CHURCH IN PREACHING AGAINST SIN.
2. EVANGELISTS HAVE A NECESSARY MINISTRY TO THE CHURCH AUTHENTICATING THE BIBLE.
3. EVANGELISTS ARE GIVEN TO THE CHURCH TO MAKE SOUL WINNERS OUT OF CHRISTIANS.

"And He gave some . . . evangelists . . . for the perfecting of the saints for the work of the ministry, for the edifying of the body of Christ . . . maketh increase of the body."—Eph. 4:11-15.

Dr. James M. Gray, of blessed memory, says very properly of Ephesians 4:11, 12, "These apostles, prophets, evangelists, pastors and teachers are given for 'the perfecting of the saints,' their increase in the knowledge of Christ, and the latter in turn are to engage in ministering for the building up of the whole body. . . ." (Christian Workers' Commentary, p. 388). Evangelists are intended of the Lord "for the perfecting of the saints," as well as for direct appeal to the unsaved. Some Bible teachers, ultradispensational, have taught that an evangelist is to preach nothing but the plan of salvation, that "any deviation from this prescribed message of redemptive truth is an unwarranted undertaking on the part of the evangelist . . ." Again, "The evangelist of the Scriptures is, without question, the messenger to the unevangelized. . . . The evangelist therefore finds his fullest divine mission as a pioneer missionary

to the hitherto unevangelized," as a well-known Bible teacher says. But the misinterpretation of Ephesians 4:11-15 by ultradispensational teachers is fantastical, as shown by the fact that Darby himself says that the apostles here mentioned do not include the twelve apostles who were with Christ on earth! (Synopsis of the Books of the Bible, J. M. Darby, vol. 4, p. 448).

No, Dr. James M. Gray is right. Evangelists, as well as apostles and prophets and pastors and teachers, have a ministry to the church. The work of an evangelist is sadly needed by Christian people. The welfare of the church and the increase and perfecting of the body, all depend on the ministry of evangelists just as surely as upon the ministry of pastors and teachers. So says the clear teaching of the Word of God.

Let us consider briefly the important ministry that an evangelist has for Christians themselves. (Continued on Page 6)

"The New Look"

By Evangelist
James V. Lamb

Eldon, Missouri

"And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God"—Rom. 12:2.

Fashion-crazy people will spend millions this year on the "New Look." The ladies' stores and shops feature "New Look" shoes, dresses and hats. So, another fashion craze sweeps our nation. Not to be outdone, the men's stores now feature the "Bold Look" for men! To meet the demand for "Bold Look" customers, necktie manufacturers are making 160 million neckties. (Enough to stretch five times around the world if placed end to end.)

Personally, I know that longer dresses and a return to more modest dress was badly needed and welcomed by good Christians everywhere; but the craze, the constant thinking about clothes, the extravagant spending to keep in fashion is a sin.

Actually this new craze is an enlightening picture of the human heart with its consuming desire to be "in fashion" with the world. Far too many people are more concerned about being "conformed" than about being "trans-

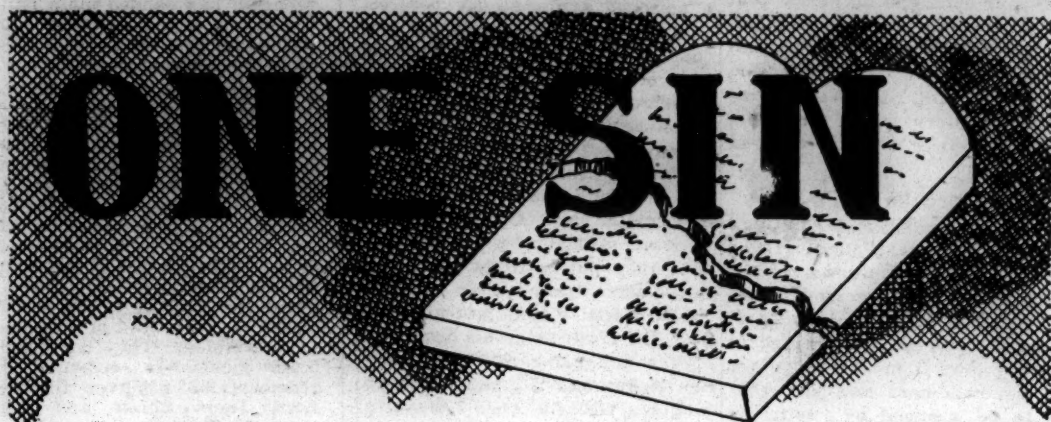
formed"; concerned about the "outward appearance" at the expense of the "inward man"; with "much thought for the body" and "none for the soul."

Last year alone, over 147 million dollars was spent on cosmetics, perfumes and other toilet preparations. On one item, like the "New Look" fur coats, over 168 million dollars was spent; and over 500 million dollars was spent on the "New Look" dresses (house dresses not included).

I grant you that proper clothing and adequate clothing is right and necessary, but we are not to be "fashion bugs" as men and women are being today.

We are fast becoming a people of gadgets and nicknacks. We have traded God for gold, the Bread of Life for the bread basket, money for morality. Fads, fancies and crazes occupy our time—the "New Look" is but one example of many.

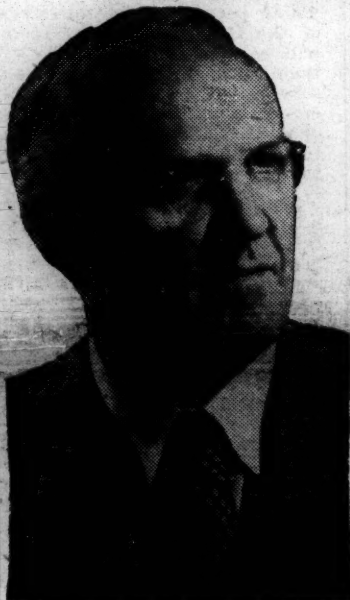
With less than one out of every (Continued on Page 4)



For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all (Jas. 2:10).

By REV. ROBERT G. LEE, D.D., LL.D., Litt.D.

Pastor Bellevue Baptist Church, Memphis; President Southern Baptist Convention

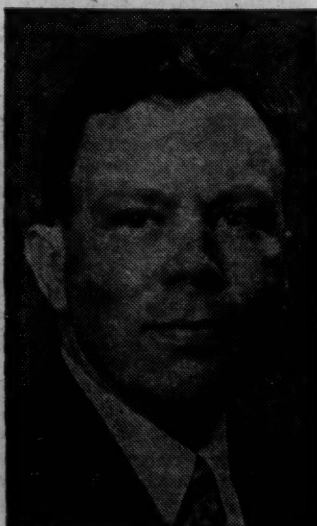


Dr. Robert G. Lee

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Save money, stock up now during this fine August sale. Get your books for gifts as well as for your own needs. See the ad in this issue and ads and price list in last week's SWORD. Save money by buying books during August!



Rev. James V. Lamb

The second chapter of James is the discussion of one theme. Without attempting a definition, either abstract or theological, James talks about the faith of our Lord Jesus Christ. He declares that true faith must be held without respect to persons.

"My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons." (Jas. 2:1).

The man who has faith in Jesus must not, at any time or in any place make a discrimination between people of high degree and people of low degree, between the rich and the poor, between the illiterate and the learned, between the well-dressed and the raggedly-dressed. All distinctions based on race, based on nationality, based on tribe, based on property, based on wealth, based on culture, based on education, based on raiment for the body—all things of that kind—are lost sight of in the exercise of true faith in Christ.

James says also that faith must fulfill the royal law according to the words of the King of Law—"If ye fulfill the royal law according to the scripture, Thou shalt love thy neighbor as thyself, ye do well" (Jas. 2:8).

Paul says that love is the fulfilling of the law—"Love worketh no ill to his neighbor: therefore love is the fulfilling of the law" (Rom. 13:10). And James calls the law to love your neighbor as you

love yourself the royal law—royal with the authority of God, royal with the riches of self-blessing, royal with blessing to others. Moreover, true faith must be held without respect to commandment as to showing preference for one commandment above another, as to giving more honor to one commandment than to another. Faith in Christ cannot make a catalogue—a mere menu card—of God's commandments. There must be no commendation of some commandments and contempt of others, no loving some and despising of others. True faith cannot say, "I like these commandments and will obey them, but I do not like these and will go contrary to them." An I-will-keep-these-but-I-will-not-keep-these attitude makes of God's commandments a bargain-counter matter for human approval.

In argument of this point, James, by the Holy Spirit, writes the text upon which we are now pitching our mental tents. He indicates the unity and the solidarity of the law and in that way shows that one must not have faith with respect to commandments; he shows that the law is a unit, that it is a solid thing, and that if a man is guilty of breaking one commandment he is guilty of breaking all.

Let us understand this, for it is often misunderstood. Those there are who sinfully accuse God of in-

(Continued on Page 2)

CATHOLIC TRADITION, OR THE BIBLE?

Letter to a Catholic Friend Showing the Sin of Following Human Tradition and the Shifting, Unreliable Nature of Catholic Traditions

By the Editor

Dear Mrs. B—:

Thank you for sending me the clipped article from your Catholic magazine, OUR SUNDAY VISITOR. The Rev. G. Stuart Hogan, Catholic priest, is right in labeling his article, "Tradition Called a Key to Catholicism." That is the sad truth. It is based upon human tradition and not upon the Word of God.

You may remember that I told you in a former letter that I took OUR SUNDAY VISITOR for years, that I studied carefully FAITH OF OUR FATHERS by Cardinal Gibbons, and referred again and again to the Catholic Encyclopedia. I feel I may claim to be really better informed on the

history and doctrines of Catholicism than most Catholics.

In answer to your kindly letter and the article I must call your attention to several very serious mistakes in reference to facts, in this article, "Tradition Called a Key to Catholicism," in OUR SUNDAY VISITOR. I will call your attention to several of these errors of fact.

1. The idea that the Catholic church has never changed (Continued on Page 5)

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One Sin

(Continued from Page 1)

justice just here and condemn this statement as unjust. This text does not mean that a man who has committed adultery has also committed murder and arson and has stolen and is a thief and a liar—as to the overt act. It does not mean that the thief is necessarily an adulterer. It does not mean that the murderer must of necessity be guilty of idolatry. What does it mean? It means that he who yields to one sin casts contempt upon the authority that made the whole law, and upon this account breaks it all. "For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law."

One Sin Breaks God's Laws

Let us remember that God's authority is equal in all law. God's law is one copulative, and an affront done to one law rebounds to the dishonor of all and so casts contempt upon the authority equal in every law. It is impossible for one commandment and just that one to be wronged by itself, for the whole body suffers by a wound to one part. "And whether one member suffer, all the members suffer with it; or one member be honoured, all members rejoice with it!" God is the great Lawgiver. God's authority is equal in all law. Hence, he who breaks one law sins against the authority equal in all. So long as you see one star in the sky, the sun is not risen; so long as one leak admits the water, the ship is not safe. So long as one sin reigns in a man's heart and is practiced in his life, Jesus is neither his Saviour nor his King. The sinner strikes at God whether he commits a big or a little sin, for all sin is anarchy. The principle by which a man commits the smallest sin is the same by which he commits the biggest sin.

It is wisely said, "When a man defrauds you in weight, he sins against you—not against the scales. Sin is against God." The law is a unit; and a sin, however small it is, assaults the law as a unit. When a man breaks one commandment he breaks all the commandments, because the law is not divided into a dozen laws but consists of one great code. There are no such sins as little sins, for all sin is anarchy—and all sin is consequently great.

Keble wrote:

"Twas but one little drop of sin.
We saw this morning enter in
And lo! At eventide
The world was drowned."

In July, 1946, in Detroit, twenty-two cases of typhoid fever, one resulting in death, were traced to a church wedding reception in suburban Highland Park on June 24, 1946, according to Dr. Barone, director of the Health Department. The two hundred and ten persons who came into contact with the carrier were examined, and an elderly woman believed to be the carrier was found. This woman, who helped prepare chicken salad for the wedding reception, caused milder outbreaks of typhoid by handling food in 1936 and again about a year ago. So said Dr. Barone. Thinking upon the injury this one feminine typhoid carrier did to many, we think of the hurting, hindering, hellish power of a single sin in a human heart and life.

Our love to God and our allegiance to Him are not tested by all the commandments, but usually by one or two. The question of our moral character is fought out on a distinct issue. If we conquer here, we conquer along the whole line; if we fail here, we fail altogether

—guilty in one point we are guilty in all. The great battle with the Philistine hosts was decided by a single combat.

One Goliath, not many, steps out and, with positive voice, challenges us. And somebody has told how Falsehood, with masked face and uncertain shape, seeks subtly to pierce us; how Pride, with gorgeous armor, threatens to trample us in the dust; how Passion, with subtle voice and red hands, demands our lives; how Lust aims a poisoned arrow at our bosoms; how Intemperance draws the enchanted sword which has slain its tens of thousands; how Covetousness levels against us a lance all the more dangerous and deadly because it is tipped with gold. In the battle with the boastful Philistine, a single combat decides the momentous war. By a single sin men are slain, or by smiting Goliath they put to flight the army of the alien. When a man puts the easily-besetting sin beneath his feet, the crown is on his head.

Of a golf game played between Ben Hogan and Herman Keiser in Augusta, Georgia, April 7, a sports writer wrote this: "One of the game's greatest golfers, Ben Hogan, blew a 30-inch putt on the final green of the Augusta National course and Herman Keiser, the pale 'unknown' from Akron, won the tenth annual master's tournament by the single all-important stroke." Just as Ben Hogan was a loser by one stroke in a golf game, so in life, a man can be covetous who has but one trade; an idolater who has but one idol; a murderer who hates but one man. "Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him" (I John 3:15).

Years ago I read in the *Ram's Horn* this: "The Devil is willing to let any man keep nine of the commandments if he will agree to break the other one. For every one of God's commandments is a test of loyalty. To break one means to be disobedient—and disobedience is defiance."

A man can miss the kingdom by lacking one thing. A man can be spiritually color blind who is wrong on one color, for "when a man cannot see whiteness, he cannot see blackness." And what men call "just a little sin" is big with tragedy.

It was such a little, little sin
And such a great big day,
I thought the hours would swallow it
Or the wind blow it away.

But the hours passed so quickly,
And the wind died out somehow;
And the sin that was a weakling
Is a hungry giant now.

Some months back the newspapers told about the diary of a college youth descended from one of the most successful and eminent of families, with everything in his heredity and environment to make him lead a noble and worthy life. He had only one handicap, a disease that ten years ago would have been called incurable, but for which the remedy is now known and is practical, provided the patient will live an abstemious and self-denying life. This boy was brilliant and capable of wonderful leadership. His physician assured him that by proper living he could hold his disease at bay and die at last of old age, honored and useful.

The diary of this boy told instead of his resolution to have a short life and a merry one. It told of his first bad companions, his first debauch and moral recoil of conscience which lashed him for days afterward; his first petting party, the downward trend of his morals and his ideals accompanied by the rise of his disease. One night after a wild party he left his boon companions and went toward the lake. He fastened a weight to his body, and just at daybreak as the sun reddened the eastern skies, he plunged into the water. He thought the weight would keep his body from being discovered, but later they found him, his white face bloated, bobbing up and down in the waves. He

Dr. Bob Jones Says:

Since so many Christians in all sections of the country are praying so earnestly for Bob Jones University and its testimony, and since some of these many friends are investing financially in our Student Loan Endowment Fund, we feel that we should keep these friends informed about the wonderful work that is being accomplished by our "preacher boys" during the summer vacation months.

The secretary of the summer extension practical Christian program has handed me a partial report of the work accomplished for the first seven weeks of the summer vacation. Please note these figures: There have been 17,039 public religious services that have been conducted by our ministerial students in the last seven weeks of summer vacation. These "preacher boys" have dealt personally with 69,464 people about their souls and have made an effort to win them to the Lord Jesus Christ. They are able to report 9,792 clear-cut, definite professions of conversion. They have had 5,449 backsliders reclaimed or rededications of lives to the Lord Jesus Christ and His service. Now, note these figures which may in the long run outweigh in results all the other things that these "preacher boys" have done during the seven weeks they have been out in the field: They have had 1,700 young people who have dedicated their lives to full-time Christian service. Some of these young people will be ministers of the Gospel. Some of them will be missionaries. Many of them will train in Christian schools. These young preachers have put into the hands of people 372,241 Gospel tracts telling them what to do to be saved.

My friends, have you ever heard or read anything like this in all your life? I have been a preacher for fifty years and these reports which have come in, and, remember, they are just partial reports, excel any reports I have ever read about the work of young people who are training for Christian service in any Christian school anywhere in the world. I should like to have you also remember this: We do not ask for any reports from any of our students except the ministerial students who plan to come back

to school this fall. We will not take these young preachers back in school unless they have enough interest in the Lord's work and in soul winning to do definite things which we assign them as minimum requirements for their summer vacation work. There are at least two-thirds of our students who are not preparing for the ministry who are in the midst of their summer vacation and most of them are winning souls to the Lord Jesus Christ. We have no report from our girls at all, and these Christian girls, a number of whom are going to be missionaries, are out after souls. We are drilling into our students all the time the idea that the main business of a Christian is to win the lost to Jesus Christ. Bob Jones University not only gives this emphasis but underscores this emphasis over and over again. We believe that God has called this school into existence to train young people so that they can move into all groups and be all things to all men that by all means they may win some.

Now, I know that you Christian friends who know what Bob Jones University is doing really want to help us keep on keeping on doing the job of training young people. You can help us. You can pray for us and pray daily and pray earnestly. You can also help us raise the million-dollar Student Loan Endowment Fund. This is coming in a little slow during the summer months, but a few friends keep sending in some money. Some of you have not sent any yet. How about sending some of the Lord's money now? Remember if we can raise this Student Loan Endowment Fund, we will be able to help any worthy student who has possibilities for Christian leadership attend Bob Jones University, regardless of his or her financial condition. We can not only help a great many worthy young people if we can get this million-dollar Student Loan Endowment Fund, but we can at the same time help take care of the operating overhead of the university. We are counting on you Christian friends and we know you will not let us down. Thank you and God bless you.

BOB JONES, Founder
Bob Jones University
Greenville, South Carolina
(Advertisement)

might have been in *Who's Who* but was listed forever in *Who's Not*.

Let us not forget that one sin makes room for more sins. How many times we have been told that one wrong step leads to another—if not repented of. Dr. Ironside says, "Herod found this out. The sin of impurity led to the sin of rejecting the Word of God, imprisoning the servant of God and at last of murdering him." And Whyte declares, "If you have learned anything to be called learning, you must have surely learned this—how one sin succeeds another until you are what you are today. You could name your sins in this genealogical order, in their successive deceits and in their complete desolation."

Since Eve gave ear to Satan's deceptive words—and then looked and ate the forbidden fruit and gave Adam to eat—has this been true. Since Cain's envy led to the murder of Abel—since the lust of Potiphar's wife led to her improper proposal to Joseph and then to her base lying—since David let his heart lustfully follow his eyes as "from the roof he saw a woman washing herself" (II Sam. 11:2) and then went on to commit adultery with her, and from that sin to the sin of making Uriah drunk, and from that to killing him in the battlefield—has this been true.

All down the ages until now it has been true that one transgression breaks down the fence—and then others, like cattle, go in more easily and by a kind of license. Tragically true always it is that one sin often renders another necessary to its execution, that one sin often renders another necessary to its concealment. Thus we read that men "proceed from evil to evil," that they "wax worse and worse," that when "lust hath conceived, it bringeth forth sin:

and sin, when it is finished, bringeth forth death."

All sins are in us seminally, sympathetically, potentially. But in one particular direction lies our peril. And when one sin is let in as a suppliant, it remains as a tyrant. When one sin is let in as perfume, it remains as foulness. When one sin asks only for the footstool, it remains to claim the throne. When one sin asks room only in the attic, it remains to occupy the entire house.

Peter's cowardice led to his following afar; his following afar off led to "warming himself at the enemy's campfire," and that led to base denial, and base denial led to cursing. Judas' "love of the bag" led to covetousness, and covetousness to bargaining with Christ's enemies, and bargaining to betrayal, and betrayal to suicide. Herod's envy led to a desire to kill, and the desire to kill to a murderous decree, and that decree to murder itself. The Redoubtable was the name of the enemy ship that Lord Nelson spared twice from destruction. But that same ship afterward sent the ball that killed him. So will the one sin you spare ruin your life.

One sin is the camel with its nose in. The Arabians have a fable that tells of a miller who was one day startled by a camel's nose thrust into the window of the room where he was sleeping. "It is very cold outside. I want my nose in!" said the camel. The nose was let in; then the neck was thrust in; then the entire body. Presently the miller began to be extremely inconvenienced by the ungainly companion he had let into a room certainly not big enough for two. "If you are inconvenienced, you may leave," said the camel. "As for me, I shall stay where I am!" So it is with one sin. It is a Trojan horse containing within itself a hundred and a thousand and a

thousand times a thousand enemies that will if allowed to enter the heart burn its sacred sanctuaries and kill the children of its hopes and blast and blight and give the fruits of the tree of death and destruction. In the subduing of one's besetting sin lies the great struggle.

We will be wise, too, to remember that one sin proves there is something in life placed higher and given a larger place than Jesus. Our love to God and our allegiance to Him are not tested severally by all the Ten Commandments, but usually by one or two. The question of our moral character is fought out on a distinct issue. If we conquer here, we conquer all along the line. What are you giving a higher place than you give Jesus? The tragedy in many lives is the holding on to one thing—only one—of which God disapproves—the indulgence in one sin. Many cling to one sin. They let one sin come between them and God. They love that one sin more than Christ—more than spiritual joy and spiritual power—more than a place in Heaven. From bitter experience they have learned the truth which one wise man wrote: "One sin retained, and all the rest of life's glory dimmed in consequence; one corner barricaded against Christ, and all the rest reduced in Christian efficiency; one heavenly vision disobeyed, and the soul's glowing gathered in; one weak moral compromise accepted, and all the lights of religion lowered."

Is Liquor Your One Sin?

In some lives that one evil thing is the wine cup or the liquor bottle. By taking the wine cup in hand many have entered the perilous flood. By putting the liquor bottle to their mouths many have already woven the first strand of an unbreakable rope.

Lorenzo de Medici was very sick and some of his superstitious friends thought that if they could dissolve a certain number of pearls in a cup, he could be cured of his disease by drinking the potion. So they gathered all the beautiful pearls they could find and they dissolved them in a cup and the sick man drank them. Expensive draught that!

But I tell you of a more costly draught than that. Strong drink, which is raging, and wine, which is a mocker, puts into the cup the pearl of physical health, the pearl of domestic happiness, the pearl of respectability, the pearl of self-respect, the pearl of Christian hope, the pearl of everlasting Heaven, and presses that deadly cup to hot human lips. Drink deceives. It makes a man see five stars where there is but one star. It makes the poor man think himself rich. It turns cheeks white which are as red as roses. It grinds some in sleep under the horrible hoofs of a awful nightmares while they shriek with lips that crackle with an all-consuming torture. How often should all people bear in mind these sober words: "Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise" (Prov. 20:1).

Sex Sin May Be the One

The one evil thing that makes some folks sordid slaves of the temporal instead of kings of the eternal is personal impurity—especially in sex matters. So many are deaf to the exhortation "Whatsoever things are pure . . . think on these things" (Phil. 4:8) and to what Paul wrote to Timothy in wise charge: "Keep thyself pure" (I Tim. 5:22), and have no love for these words:

Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure (I John 3:2,3).

Such people never learn that "the wisdom that is from above is pure" (Jas. 3:17) and seldom pray the prayer, "Create in me a clean heart, O God" (Ps. 51:10).

Once I heard Mel Trotter, for some years a servant of Satan, then for a half a century a servant of Christ, say, "In the last analysis there is always just one sin that keeps a man from getting right with God. Sometimes that

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One Sin

(Continued from Page 2)

one sin is sex lust. It is a sin that has damned untold thousands—a sin of which some in this great audience may be guilty."

Yes, that is the one barrier between many men and "the white flower of a blameless life." That is the one sin that has made some women "subtil of heart" and "impudent" of face and soiled of life. That is the one sin that has made men make their marriage vows perjury. That is the one sin that has left prints of slimy fingers around many throats. That is one sin that has made man go after an evil woman as "a fool to the correction of the stocks," as "an ox . . . to the slaughter," as "a bird hasteth to the snare, and knoweth not that it is for his life." How men need to listen to the words of the one who wrote with heavenly wisdom:

Hearken unto me now therefore, O ye children, and attend to the words of my mouth. Let not thine heart decline to her ways, go not astray in her paths. For she hath cast down many wounded: yea, many strong men have been slain by her. Her house is the way to hell, going down to the chambers of death (Prov. 7:24-27).

Watkinson wrote, "It is a commonplace that the wisest, strongest and best of mankind have in all generations succumbed to the guiles of the sex. In other directions they have proved themselves not less than heroes—penetrating and baffling the most tortuous policy, withstanding hosts, vanquishing subtle and powerful besetments. Yet they have been tamed by one sad hand of yielding hair. So evil circumvents us with deep and delicate snares, until even those who walk warily hardly walk surely."

Dishonesty

The one sin that makes some act as though they preferred the footstool to the throne is dishonesty. Some live as though God had never said, "Provide things honest in the sight of all men" (Rom. 12:17)—as though God had never given this commandment: "Providing for honest things, not only in the sight of the Lord, but also in the sight of men" (II Cor. 8:21)—as though the pen of an apostle had never written, "I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty" (I Tim 2:1-2)—as though men had never heard these words: "A false balance is abomination to the Lord: but a just weight is his delight" (Prov. 11:1) and "Divers weights are an abomination unto the Lord, and a false balance is not good" (Prov. 20:23). How we need ever to renounce "the hidden things of dishonesty."

Falsehood

The one sin that makes some people satanic instead of saintly is falsehood. They, loving the false oath, giving friendship to false witnesses and honor to false prophets, bearing false witness against their neighbors, making lies their refuge, hide themselves under falsehood (Isa. 28:15). They give no heed to the command of God: "Wherefore putting away lying, speak every man the truth with his neighbour" (Eph. 4:25)—no heed to the truth: "Lying lips are abomination to the Lord: but they that deal truly are his delight" (Prov. 12:22). No honor show they to these words:

A proud look, a lying tongue, and hands that shed innocent blood, an heart that deviseth wicked imaginations, feet that be swift in running to mischief, a false witness that speaketh lies, and he that soweth discord among brethren (Prov. 6:17-19).

They consider not, "Lie not one to another, seeing that ye have put off the old man with his deeds" (Col. 3:9) and "Ye are of your father the devil, and the lust of your father will ye do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the

father of it" (John 8:44) and, "Ye shall not steal, neither deal falsely, neither lie one to another" (Lev. 19:11).

Profanity

The one sin that makes some people live in the vicinity of the garbage dump or in the climate of the sewer is profanity, as the improper use of God's holy Name. Many prostitute the Name of the high and holy God to vulgar and profane lips. Of them these words are true: "Even a child is known by his doings, whether his work be pure, and whether it be right" (Prov. 20:11). Many seem to love cursing, though God despises it. Some even curse their parents, though God has said, "And he that curseth his father, or his mother, shall surely be put to death" (Exod. 21:17). Cursing tongues instead of consecrated tongues are all around us. Men need to read and to rule their tongues according to the wisdom of these words:

But the tongue can no man tame; it is an unruly evil, full of deadly poison. Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God. Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be (Jas. 3:8-10).

We need to write these words upon the hearts of all: "Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain" (Exod. 20:7).

Evil Thought

The one sin that makes some people clothe themselves in Satan's rags instead of God's wardrobe of silks is the sin of evil thought. They have deaf ears to these words—as they have "thought evil in their hearts":

Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things (Phil. 4:8).

Many there are who, forgetting that God knows the thoughts of man (Ps. 94:11), forgetting that God knows our thoughts afar off (Ps. 139:2), have not had God at all in their thoughts (Ps. 10:4). How men need to learn that by the help of God, we can be found daily and hourly "casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ" (II Cor. 10:5).

Infidelity

The one sin that makes dunces of some people is not lust, not drunkenness, not violence of mouth, not falsehood, not dishonesty, not cruelty, not idolatry—but infidelity. Suffice it to say here that the Bible twice speaks of the man who says that there is no Designer behind the design of the universe, no Creator behind creation, no Lawmaker behind all law, thus: "The fool hath said in his heart, There is no God" (Ps. 14:1 and Ps. 53:1).

Having said all this, we now say that we must estimate our characters according to our relation to our besetting sins. We sometimes flatteringly estimate our characters by reckoning up the sins to which we have no inclination. We are free from all these and seem to have some reason to congratulate ourselves. We estimate our characters by the inventory of the sins to which we have no bias. Fatal miscalculation that!

A maxim in physics and mechanics is good to remember: a thing is no stronger than its weakest part. A fortress is no stronger than its weakest wall, a boiler no stronger than its weakest plate, a chain no stronger than its links, a vessel no stronger than its weakest link, a wheel is no stronger than its weakest spoke. We may introduce this maxim of mechanics into the moral sphere and say that the spiritual man is no stronger than his weakest point.

Let us remember this when we take stock of ourselves.

How do we stand in regard to

our weak points? Are we gaining or losing there? Are we overcoming our weaknesses or are we being overcome by them? How about the weak place where you are especially assailable? Are you keeping the enemy out there? What about the crazy link in the chain of your virtue—is that being forged into sounder fiber? You are as good as your worst part, and no better. You are as strong as your weakest part, and no stronger. You are as safe as your most dangerous part, and no safer. A score of untried virtues will not atone for the one virtue which fails whenever it is put into the fire. We are what our weakest place is.

What One Sin May Do

But now let me say that one sin is sufficient to ruin beauty of spiritual life—one sin deliberate and held on to. What is required to spoil a flower? A thunderstorm? One thousand hailstones? A flood? One hundred nights of frost? An invasion of caterpillars? No. The winds that wail and the lightning that burns its zigzag paths across the sky and the thunder that rocks the earth are not necessary to spoil a flower. The hailstones that blight and beat and bruise are not required to spoil the white vestments of a lily. The floods that sweep red mud over the green carpets of the meadows are not required to spoil the red capes of the scarlet geranium. No! One little worm gnawing its way will ruin it. One touch of frost will blight it. One trace of vermin, with the vermin's canker, will spoil or kill it.

Once I read this beautiful fable which has spiritual warning and instruction for us. While I was walking in the garden one morning the breeze came and set all the leaves fluttering, all the flowers nodding. I listened. Presently an elder tree said, "Flowers, shake off your caterpillars."

"Why?" said a dozen flowers altogether.

"If you don't they'll eat you up alive!" So the flowers set themselves shaking till all the caterpillars were shaken off. In one of the middle beds was a beautiful rose who shook off all but one caterpillar, and she said to herself, "Oh, he is such a beauty; I'll keep that one." The old tree overheard her and said, "One caterpillar is enough to ruin you."

"But!" said the rose, "look at his brown crimson fur, and his lovely black eyes, and his scores of little feet; I want to keep him; surely one will not hurt me!" A few mornings afterward I passed the rose again. Not a leaf was on her; her petals were worm-eaten; her leaves were gone; she was all but killed and had life enough only to weep over her folly, while the dewdrops were like tears on her tattered leaves.

Through one sin we may lose our testimony for Christ and truth and become worthless as witnesses. One lie makes a liar. One theft makes a thief. One act or word of dishonesty makes a traitor. Great preachers have lost their pulpits by one sin.

"One who sins by holding on to one sin may be much more dangerous to others than one who sins by letting a dozen sins hold rampant sway in his life." One sin tolerated in the Apostle Paul would have been a greater menace to the Church of Christ and the world than was the gross sinning of Judas. The more nearly right we are, the more dangerous our divergences from the right. A clock that is five minutes wrong is much more misleading time-piece than one that is five hours wrong. This does not mean that gross sinners are better or safer citizens than those who sin less; but it does mean that one who has been led by God to a high plane of life is peculiarly useful to Satan if he is led into seemingly trifling sin. The more steadfastly we live in consecrated obedience, the more disastrous in its poisoning effect upon others is our yielding to any sin.

Again and again do we acknowledge the truth one wrote who said that violent acts are not necessary to spoil a soul—that the grander anything is, the more easily it is spoiled, that the magic of a violin is liable to be lost by

the infinitesimal change of a curve or angle. It may not be easy to injure one of the pictures on the public walls or in the railway station, but in the National Gallery, the scratch of a thumbnail can make a nation poorer. It may not be easy to mar the panes of glass in your windows, but a mere touch of the finger on the lens of a telescope or a microscope will make the lens lose its accuracy, accuracy which can be restored only by months of painstaking labor. When shall we learn the unutterable delicacy of the soul and the need of hourly vigilance lest an unholy touch or breath or fancy should mar it, render it incapable of fellowship with the highest heaven!

Moreover, we ought not to overlook the fact that one sin is the favorite strategy of the Devil. The Devil asks you to take one sip, knowing that another sip will follow. He asks you to take one cup, knowing that another cup will follow; urges you to take one step in a wrong path, knowing he has a good chance to get you to take another step. He asks you to "take a fling," knowing that every fling has its rebound. He asks you to "see the world" as though one had to jump into a volcano to know that fire burns. He asks you to "play with the serpent" just once—only once. The fangs are there! He asks you to take fire to your bosom just once.

One crack in the lantern lets in the wind that snuffs out the light;

One tiny spark, not a torch, set the magazines off that shook the whole country; One leak sent the whole vessel to the bottom;

One stab killed the lovely body.

How many fall by one sin! Alas! One single thing can blast your eternal destiny—and keep you out of Heaven. A man hired to build a fence around a ten-acre field does so—except ten feet. You do not pay him for the work. You tell him to go finish the job. I do not need to jump out of every window to be out of the house. I do not need to break one hundred laws on the statute books to be known as a lawbreaker. I am a lawbreaker when I break one law—and no lawyer would be called sensible who would dare to go before a court or jury and plead obedience to other laws of the state as a defense against the infraction of a particular law.

The story there is that comes to us out of the past, from amidst the things our childhood heard and knew, of a farmer whose flocks were menaced by a great old eagle. Always the eagle, swift as the lightning that strikes unexpectedly, evaded all snares—and always stayed out of reach of every archer's arrows and every hunter's gun. And several times the farmer counted his lambs and knew the eagle had made the count less each day. And many times the farmer found hens and turkeys gone from the barnyard. Occasionally, too, pigs from the sty were gone.

One day the farmer, plagued by the bold and devastating thrusts of the old eagle who raided sheepcote and barnyard daily, decided to try a plan to catch the eagle. He put all the sheep under cover and fastened all barnyard doors so that no hen or pig could run around. Then he began, one plank at a time, to build a trap. One plank he put down. The old eagle, soaring aloft, gazed at it. Then another plank each day and then another and another until the trap was made. The old eagle, with eyes that saw clearly from a distance, sat afar and looked.

At last, over a period of days, the trap was completed. The deadly springs were placed and fastened; the trigger was sensitive and responsive to the slightest touch. Then the farmer killed a lamb—and placed it before the dawn upon the deadly jaws of the trap—covering all with a thin cover of grass so that the lamb appeared asleep in the grass. The old eagle, soaring aloft, viewed it. He swooped down and laid hold with eager, strong talons upon the lamb. There was a quick snap of the trap, a wild shriek from the old eagle, a noisy flapping of wings. But he could not lift the weight of the trap. With the sunlit peaks beckoning him, he fell victim to the farmer's revenge.

By one plank at a time, by one trap, the farmer caught the eagle—and laughed to see him die.

So by one sin Satan brings men to ruin and wreck. Though all sin is ugliness, deformity, repulsiveness, monstrosity, yet eloquence and taste effectively disguise its native lineaments. It does not appear as a locust, says Watkinson, but as a butterfly—not as a hornet, but as a hummingbird—not with the vulture's filthy, blood-befouled feathers, but with the peacock's train. With us base things and practices contrive to steal heavenly sanction. The deadliest sins don their Sunday clothes, and are then most dangerous. The sacred name of friendship covers and excuses immoral relations. The lust of power is gilded with the sentiment of patriotism. Cruel selfishness smiles whilst yet a villain. The red hand of war grasps the sword still playing with the olive branch. So, in various ways, evil becomes fascinating, flattering, mesmeric. It is full of diplomacy, legerdemain, hypnotism. It betrays "with studied, sly, ensnaring art."

When we are once mastered by that one sin, when it grasps us by the throat, grinds us under its heel, it no longer appears in fair colors—no longer appears as harmless as "a sleeping lamb at rest upon the grass." Let us once surrender ourselves to the power of that one sin, and we easily mistake "a phosphorescent death's head for the face of an angel."

That one sin comes like Jael in the Old Testament—with milk and butter in a lordly dish, but also with the fatal nail and hammer.

Howbeit Sisera fled away on his feet to the tent of Jael, the wife of Herber the Kenite: for there was peace between Jabin the king of Hazor and the house of Heber the Kenite. And Jael went out to meet Sisera, and said unto him, Turn in, my lord, turn in to me; fear not. And when he had turned in unto her into the tent, she covered him with a mantle. And he said unto her, Give me, I pray thee a little water to drink; for I am thirsty. And she opened a bottle of milk, and gave him drink, and covered him. Again he said unto her, Stand in the door of the tent, and it shall be, when any man doth come and enquire of thee, and say, Is there any man here? that thou shalt say, No. Then Jael He-

(Continued on Page 4)

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"The New Look"

(Continued from Page 1).

100 people in the whole world living in our beloved United States, we have 35% of the railroads; 45% of the radios; 50% of the telephones; 70% of the automobiles; 56% of the silk; 59% of the petroleum; and 50% of the rubber. The total buying power of the average working man in America is greater than any other nation in the world. In spite of this, some have been led astray into a crackpot system of slavery, like communism! Although we sometimes think of England, with its London, as the banking center of the world, actually here in America we have two-thirds of all the world's banking resources.

God has blessed America, but

America has forgotten God! The heart of all our trouble is the trouble with our hearts. We do not have any problem in America that cannot be solved by a genuine revival. These silly crazes, fancies and fevers that sweep our nation are symptoms of a deep-seated malady. Jeremiah diagnosed it when he said, "The heart is deceitful above all things, and desperately wicked; who can know it?" (Jer. 17:9).

Jesus warned a long time ago about folks becoming "anxious" or, in other words, thinking all the time about "what we shall eat" and "what we shall wear." Our Saviour's words were:

"No man can serve two masters: for either he will hate the one, and love the other; or else

he will hold to the one, and despise the other. Ye cannot serve God and mammon. Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?"

"And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?"

"But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."—Matt. 6:24-26, 28-31, 33.

Certainly, as Christian men and women, we are to be clean and neat and not dress in a queer manner. We should spend a reasonable amount of time to look our best for God's glory. On the other hand, we should not spend our time—as many do—keeping up with the fashions of the day. Many today who would be horrified if they were not up-to-the-minute in fashion, are not concerned about the "New Look" that God has for them in the Bible plan of salvation. The Lord wants everyone to have His "New Look," whether you have the world's "New Look" or not. God's "New Look" is an absolute necessity for salvation.

Adam and Eve Had God's "New Look"

When Adam and Eve sinned by disobeying God, they saw that they were naked. They ran from God, just like every sinner has been doing ever since. Paul says so in Romans, "... there is none that seeketh after God" (Rom. 3:11b). God had to seek Adam and Eve in the Garden, and has had to seek sinners ever since. The Bible says of Christ, "He came to SEEK and to save that which was lost." Sin and death passed upon all men since Adam and Eve sinned. "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned" (Rom. 5:12).

Folks run from God and do not seek the Lord because they are lost and dead in sin.

Adam and Eve, after they had sinned, realized they were naked, so they wanted a covering. Like many lost people today, they wanted to "cover up" and "fix-up" themselves with their own covering. Notice the Bible account recorded in Genesis, "And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons" (Gen. 3:7). Here is the beginning of two kinds of righteousness—man's self-righteousness and God's righteousness. When Adam and Eve tried to cover themselves with fig leaves, we have a picture of how sinners try to cover their sins with the fig leaves of self-righteousness. Ever since Adam and Eve, man has tried to "live right" to be saved in order to go to Heaven.

God's "New Look" Comes by Faith, Not Works

God disregarded their self-made new look and taught them, as well as us, a lesson, that the Bible's "New Look" is by grace, through faith. In both Old and New Testaments, salvation is by the blood. Notice what God did with their self efforts to cover their nakedness. Right after they made the fig leaf aprons, in the same chapter God's Word says, "Unto Adam also and to his wife did the Lord God make coats of skins, and clothed them" (Gen. 3:21).

"The LORD GOD MADE..." the Scripture reads. Salvation is of God, not of man, nor by man's deeds. The very best garment that anyone has to offer God as a covering is rotten rags. In Isaiah, God tells us, "... all our righteousnesses

are as filthy rags..." (Isa. 64:6b). The best new look garment a man can make of his own deeds is rotten, filthy, dirty rags. It is God's work to make the garment of salvation. If you have never received Christ Jesus into your heart by faith, then you need God's "New Look." No one can go to Heaven in the fig leaves of self-righteousness. From Genesis to Revelation, salvation is by faith, through the blood.

The scripture further reads, "The Lord God made COATS OF SKINS and CLOTHED THEM."

These were animal skins; therefore blood had been shed to make Adam and Eve a covering.

The Apostle Paul, writing in Hebrews, said:

"For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people, saying, This is the blood of the testament which God hath enjoined unto you. Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry. And almost all things are by the law purged with blood; and without shedding of blood is no remission."—Heb. 9:19-22.

The atonement (covering) for sin is the blood. In all these Old Testament sacrifices these people saw in them a type or picture of Christ the perfect, spotless Lamb of God who was going to come and put away sin by a sacrifice of Himself on the cross. Salvation is by grace through faith in Christ's death on the cross. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." (Eph. 2:8-10).

You cannot please God by the deeds of the flesh. "they that are in the FLESH CANNOT PLEASE GOD" (Rom. 8:8).

The very moment you realize your good works will not save and you put all your faith in Christ, you will receive His Robe of Righteousness that He has made for you.

In John Bunyan's classic, *Pilgrim's Progress*, the character called Christian is pictured entering the house of Interpreter where many profitable things were shown him. In the house Christian was shown a picture of the Servant of God. Bunyan then painted in words how the Servant of God should look. By the light of a flickering candle, Christian saw the man had a sixfold fashion: The eyes of the man were lifted up to Heaven; and the best of Books was in his hand. The law of truth was written upon his lips; and the world was behind his back. He stood as if he pleaded with men, and a crown of gold did hang above his head.

Long ago John Bunyan gave us this picture of a Servant of God, and the picture is still true of what an ideal Spirit-filled Christian should be today. When Christ comes in, a change takes place. Bunyan is showing that the Servant of God has God's "New Look."

Joshua, the High Priest, Had God's "New Look"

In Zechariah there is an interesting passage that shows exactly what happens to every sinner who receives Christ as personal Lord and Saviour. The Good Book reads:

"And he shewed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him. And the Lord said unto Satan, The Lord rebuke thee, O Satan; even the Lord that hath

chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire? Now Joshua was clothed with filthy garments, and stood before the angel. And he answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment. And I said, Let them set a fair mitre upon his head. So they set a fair mitre upon his head, and clothed him with garments. And the angel of the Lord stood by."—(Zech. 3:1-5).

The first thing I want you to notice about Joshua getting rid of his "filthy garments" for a "change of raiment from the Lord" is that "SATAN WAS STANDING AT JOSHUA'S RIGHT HAND TO RESIST..."

The Devil is real, and don't let anyone tell you he isn't! He is right there by your side resisting your getting saved. Joshua was clothed in "filthy garments," but the Devil probably told him he was as good as lots of people on the Lord's side. The Devil, my friend out of Christ, is sly and will tell you there are hypocrites in the church, and Christians who do not live right, and a hundred other things. When you get to looking at your own filthy garments and looking toward Jesus and the "change of raiment from the Lord," then old Satan will resist, give you excuses, and try to get you to put it off.

Joshua surrendered and God gave him a change of raiment for his filthy garments and caused his iniquity to pass from him. Joshua received God's righteousness, typified by these garments. When Christ comes into one's heart a change takes place—the dirty, filthy garments are taken away and a "change of raiment" is given.

Paul did not trust his own righteousness to take him to Glory, but prayed that he might be found in Christ "... not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith" (Phil. 3:9b).

The world talks of education and reformation as the way to Heaven, but the Scripture talks of regeneration—a new creation. Salvation is not a patching up of an old garment. (Continued on page 5)

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One Sin

(Continued from Page 3)

ber's wife took a nail of the tent, and took an hammer in her hand, and went softly unto him, and smote the nail into his temples, and fastened it into the ground: for he was fast asleep and weary. So he died (Judg. 4:17-21).

I read the other day of what happened to a man in Toledo, Ohio. The United Press tells that a belligerent catfish cost Harry Pomeroy, former game warden, \$52.50 in damages. While he was transferring a batch of catfish, one of them leaped from the hatchery pail resting on the driver's seat beside him and stung his leg with its fin. Pomeroy lost control of the wheel, swerved from the road and rammed a parked automobile. Confronted by its irate owner, Pomeroy paid. I read history, I read the newspapers, I look around me—and I find that one sin off goes deeper and hurts more and is more costly to men than was the catfish to Mr. Pomeroy.

But we would be foolish to acknowledge the danger and the deadliness of one sin if we did not state that there is One by whom we can have victory over that one sin and all sin. There is only one way—Jesus!

There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit (Rom. 8:1-4).

"Then Peter said, Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk" (Acts 3:6). "And his name through faith in his name hath made this man strong, whom ye see and know: yea, the faith which is by him hath given him this perfect soundness in the presence of you all" (Acts 3:16). "To him give all the prophets witness, that through his name whatsoever believeth in him shall receive remission of sins" (Acts 10:43).

There is one plane of humanity and one plan of salvation. In the days of Noah's ark the eagle had to swoop down and fly into the door of the ark over whose portals the snail crawled. The mighty elephant found shelter under the same roof that gave safety to the tiny mouse. There was not a special entrance for the eagle. Nor was there any special door made for the elephant. And the eagle and the snail and the elephant and the mouse were safe in the ark. "In Christ... there is neither male nor female... Greek nor Jew... Barbarian, Scythian."

That one sin will blot the purple; will scatter your gold; will disfigure your masterpiece; will waste your estate; will impair your body; will blast your reputation; will dig your grave! But listen to a voice that will comfort and to a promise that will raise the dead:

"O Israel, thou hast destroyed thyself; but in me is thine help." All our destruction is from ourselves; our only salvation is from God. Christ would have us give testimony that our captivity is from us and our redemption from Him. Yes, our perishing is from ourselves—our salvation from Christ; our death is from ourselves—our life from Christ; our evil is from ourselves—our bliss from Christ; our damnation is from ourselves—our salvation from Christ. Arise, therefore, and examine yourselves. You need to put your hand on your heart and get hold of the thing that has been your curse, the thing that has chained you. Get hold of and get rid of the thing that has made hell on earth for you, the sin of your heart—for I have discovered that there may be a dozen sins in a man's life, but there are not a dozen that predominate. There is one overmastering, predominating, all-prevailing sin that enslaves and damns and if that sin goes, everything goes. Put your hand in your heart and pluck that sin out by the hair of its head and say to God, "That is it and I will die before it will rule and reign in my life."

Have you repented in that fashion? You know what and where you will have to yield. You know the point of controversy between you and God. You know the thing that has hindered you. You know the thing that has robbed you. You know the thing that has darkened your sky. You know the thing that has come between you and God. You know what sin is keeping you from Christ. The sin which kept Herod from Him was the sin of licentiousness, impurity—that sin that is damning so many millions of men and women today. Worldly ambition ruined Pilate. Rebellion and disobedience, King Saul. Covetousness, Judas.

What is your sin? You may say, "After all, it is a little thing." But if it keeps you from coming to Christ, it will keep you out of Heaven. And you will not think it a little thing in eternity. Then you will say, "What a fool I have been!"

Will you not face your sin in the presence of God? Jesus died for it, whatever it is. And if you will only come to Him as a penitent sinner, and put your trust in Him, there is no sin you have ever committed that can rise again between you and God.

Yes, arise—and examine yourselves.

Then arise—and call on God!

Plead the redeeming work of Jesus Christ. Plead the great and precious promises of the Word of God. Plead the infinite grace—the unlimited and unmerited favor of God to the utterly undeserving—of the Spirit of God. Then, as surely as sin is sin, as certainly as God is God, as assuredly as the Cross of Calvary is not a toy of tinsel, out of the deepest and darkest gulf of condemnation and misery shall spring the light and the promise of the glorious hope. Instead of conviction, there will be pardon; instead of reprobation, adoption; instead of perdition, Heaven!

(From the book, *THE ROSE OF SHARON*. Published by Zondervan Co. Used by the kind permission of the publishers.)

"The New Look"

(Continued from Page 4)

ment, but an entirely new garment. Jesus said:

"No man putteth a piece of new cloth into an old garment, for that which is put in to fill it up taketh from the garment, and the rent is made worse. Neither do men put new wine into old bottles: else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved." Matt. 9:16, 17.

Salvation is fixing the heart, as the poet wrote:

Some folks in looks take so much pride
They don't think much of what's inside.

Well, as for me, I know my face
Can ne'er be made a thing of grace.

And so I rather think I'll see
How can I fix the things inside of me;

So folk'll say, 'He looks like sin,

But ain't he beautiful within?'

God alone can really change a heart and a life. I know the Lord can change a man and give him new desires.

Recently in a blessed revival in St. Louis, Missouri, a gambler and drunkard came to the services. After two or three times he got under conviction. Down the aisle he came one night, head down and breathing heavily. Personal workers prayed with him and instructed him. He received Christ and was changed in a moment.

A few nights later he told how the next day a crony of his came to visit him.

"I want to pay the debt I owe you," the visitor said.

"You don't owe me anything now," the man who had just been saved replied.

"Yes I do; I owe you \$22.00. You won't be playing poker, don't you remember?"

"Yes I remember, but you don't owe me anything now. The debt is paid."

The visitor, looking puzzled, said, "What is wrong with you? Are you sick? You mean you are refusing to take the \$22.00? What has happened to you?"

The Christian man answered, "I am saved now and I am a new man. I have been changed. From now on I'm through with the taverns and gambling."

Do you question whether this man was saved? No, not one could doubt it. His life was changed inside and out. He received God's "New Look!"

The Prodigal Son Received God's "New Look"

If there is a boy away from home, a boy who has not written to mother and dad, a prodigal son, I want you to know that God loves you as well as that mother and dad off yonder. The heavenly Father loves you and wants you to leave the hogpen of sin. There is hope for you. You can be saved. No matter how deep in sin you have gone, weary prodigal, you can come home to the Father.

In the Gospel of Luke God gives every sinner assurance he can be saved if he will repent and come to Christ in faith. The account reads:

"And he arose, and came to his father. But when he (the lost son) was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son. But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet."—Luke 15:20-22.

This boy was lost, for the father said, "For this my son was DEAD... was LOST and is alive." Out in the "far country," the Devil's country, a great famine arose and the boy began to be in want. He was ragged, dirty, hungry and broke. What a perfect likeness of everyone out of Christ, in the Devil's hogpen! This prodigal got disgusted and came to himself—he came to his senses—and

turned from his dirty rags of sin toward home. While he was a great way off the father went out to meet him. With joy and forgiveness, he was welcomed home.

Sinner friend, God wants you to come home. He wants to forgive you and save you, but first you must repent and turn from your sin. Why are you there in the hogpen when your heavenly Father calls you to come home?

When the prodigal came home, what does the Scripture say the father did with his ragged, hogpen clothes? The Scriptures say the FIRST thing the father said was, "... bring forth the BEST ROBE and put it on him." Why does the parable mention, the very first thing, that his father gave him the best robe? Well, praise God, after the rags of sin had dropped off, and the Devil's crowd was behind his back, and he had come home to the father, he was given God's new look—the robe of righteousness!

How true, then, of every saved person is the old colored spiritual, I got a robe, you got a robe, All God's chillun' got a robe.

When we get to hebbin, gonna have on our robe

And gonna dance all over God's hebbin.

Brother, I would rather be in fashion according to God's fashion Book than to be in fashion with all this world's fashions! The world's "New Look" will be out of fashion next year, but God's "New Look" is never out of date; it never gets old; it's new every day! God's "New Look" is advance design and advance fashion.

It is the design that will be worn in Heaven for eternity. It is like the shoes and clothes the children of Israel wore in the wilderness journey—they didn't wear out or get old. You are not any back number or out of style when God puts the salvation robe on you. Don't let anyone tell you that you are out of date as a Christian. You are not out of date; you are ahead of date! The fashions of this world change, but God's fashions are old-fashioned and yet always new. The wonderful thing about the old-time religion is that it is new and sweeter everyday. The Old Book does not need to be changed or revised for today; it is the New Book as well as the Old, Old Story! The old-time message does not need to be changed because it fits folks today and meets today's hearts today. It is not the Old Story that needs changing; it is the old wicked hearts that need to change and be made new. The old-time religion that was good for Paul and Silas, good for the Hebrew children, good for our fathers and mothers, is good enough for me! It is old-fashioned but up-to-date.

The Saints in Heaven Have God's "New Look"

Lots of folks think only of making a living, think only of the body, only of food. These things are going to pass away. These things that are seen—the fashions of this world—are going to pass away.

Paul warned the church at Corinth about temporal things when he said, "... though our outward man perish, yet the inward man is renewed day by day..." While we look not at the things which are seen, but at the things which are not seen for the things which are seen are temporal; but the things which are not seen are eternal" (II Cor. 4:16b-18).

The old-timers used to say, "This life is but God's dressing room for eternity." You must get dressed for Heaven here on earth. There is no second chance after death.

In the parable of the marriage feast the Bible brings out clearly, in the words of Jesus, the terrifying predicament of a man who failed to get dressed for eternity while he was on earth. The King in the parable had sent out invitations that the wedding feast was ready. The servants (soul winners) went out presenting Christ, inviting folks to the Bread of Life. The Scriptures reveal,

"Then saith he to his servants, The wedding is ready, but they which were bidden were not wor-

Catholic Tradition or the Bible

(Continued from Page 1)

from the doctrine and practice of the apostles is a fallacy, known, first, by all historical scholars and known, second, by all students of the Bible.

All well-informed students of church history know that the Catholic church has steadily changed and grown further and further from the Bible. We can go back in history and find when the church changed from baptism by immersion to baptism by sprinkling; when it changed from baptism of believing converts to the sprinkling of infants, and teaching the doctrine of baptism of regeneration. Practically all scholars agree, including Catholic scholars, that baptism in the days of the apostles was by immersion. In ancient Catholic churches built up to the twelfth and thirteenth centuries, the baptistry itself was a large pool for immersion, and some such buildings remain today. The Catholic church simply changed from immersion to sprinkling. The Catholic Encyclopedia, under the subject baptism, frankly admits that the church here changed from and left the apostolic doctrine and practice. I have quoted this Catholic Encyclopedia carefully in my book, *Bible Baptism*. Why do you not go to a good library or read in the Catholic Encyclopedia for yourself? It was written by Catholics for Catholics.

2. Church history students know when the Catholic church left the apostolic way of administering the Lord's Supper the way Christ Himself gave it, in both kinds, that is, with both bread and the fruit of the vine.

The Catholic church had no compunction in throwing away what Jesus Christ said and creating a new tradition of the church. They followed human tradition here instead of the Bible, just as they did about baptism.

3. The Catholic traditional requirement of celibacy of the priesthood, that is, that priests should not be allowed to marry, is wholly based on human reasoning and is especially contrary to the command of Christ and the apostles.

Peter himself was married. See Mark 1:30 where his wife's mother is mentioned and Jesus healed her fever. The Apostle Paul, by divine inspiration, wrote: "A bishop then, must be blameless, married but once..." (I Tim. 3:2); as translated in the Catholic Confraternity edition of the New Testament. And this Catholic New Testament adds a note: "3, 2: Married but once: priestly celibacy as a law of later ecclesiastical institution." Any new "ecclesiastical institution" like requiring priests not to marry, is an innovation manufactured by men, in direct opposition to the command of the apostles and the teaching of Jesus Christ Himself. To say that the Catholic church does not make any new doctrines, does not change from the apostolic way or the teaching of Christ, is simply not true, as all scholars everywhere know.

4. The papacy itself is an invention unheard of in the days of Christ and the apostles and during the first centuries of the Christian era.

Catholic tradition says that Peter was the first pope. Who, then, was the second one? Who were the popes of the first three centuries? All good students of history know there were no popes. There were no pastors who even claimed the authority and position

thy. Go ye therefore into the highways, and as many as ye shall find, bid to the marriage. So those servants went out into the highways, and gathered together all as many as they found, both bad and good; and the wedding was furnished with guests. And when the king came in to see the guests, he saw there a man which had not on a wedding garment: And he saith unto him, Friend, how camest

that the Roman pontiff now claims. In fact, this tradition of the papacy has developed and changed bit by bit. It was not until 1870 that the doctrine of papal infallibility was accepted officially by the Catholic church itself, through its cardinals in council.

5. Mariolatry or the idolatrous worship of Mary and praying to Mary has been a slow growth in the Catholic religion, an ever-increasing tradition of men contrary to the teaching of Christ and the apostles.

In the first Christian centuries there was no worship of Mary, no doctrine of Mary's Immaculate Conception and sinlessness, no prayers to Mary, no Ave Maria. As the church went further and further into the darkness of the middle ages and further and further away from Christ and the apostles, this doctrine of legendary human tradition increased more and more. If you will look at St. Mark, chapter 3, verses 31-35 in your Confraternity translation of the New Testament by Catholic scholars, you will see that Jesus plainly taught that His mother was no better than other godly people who did His commands. His mother sent for Him and Jesus did not come. Instead, verses 33-35 say: "Who are my mother and my brethren? And looking round on those who were sitting about him, he said, 'Behold my mother and my brethren. For whoever does the will of God, he is my brother and sister and mother.'" In St. Luke 1:47 Mary calls Christ "God my Savior." If Jesus was the Savior for Mary, then she had been a sinner. That is not what the Catholic church now teaches. But it is exactly what the Catholic church taught for centuries. In fact, St. Augustine, the great Catholic father, is on record on this. "St. Augustine says that Mary was more blessed in that she believed in Christ than in that she had given Him birth" ('De virginibus,' III). Check for yourself or have your priest check and see. Catholic theologians know that within the last hundred years there has been a very definite increase in the Catholic tradition about Mary.

6. There were many other changes in Catholic tradition, doctrine and practice.

I could name a hundred details in which Catholic theology and Catholic practice and worship have changed. Where were the masses in the days of the apostles? Good students of church history know that the mass did not develop until long after the time of the apostles nor the Catholic doctrine (tradition) of the mass. All Bible students know there was no practice of the mass in the days of the apostles and of Christ. There was a simple memorial supper, with no trappings, no priests. We know that the doctrine and practice of the mass was slowly developed. It was not derived from Christ and the apostles.

We know that the confessional does not come down from New Testament times. It is a later invention of men, a perversion of the teaching of Christ and the apostles. Catholics now try to quote Scripture for the confessional and that the church can forgive sins, but they should honestly admit that in the first centuries after Christ the confessional as now used was unknown. And there is no reference to the practice in the New Testament.

The Catholic church in recent centuries has changed in many other matters besides the doctrine of papal infallibility. Once the church sold indulgences. Remem-

ber, that was an official and universal practice supported by the tradition of the church. Now the church does not sell indulgences officially. Some corrupt priests in Latin American countries have a very similar practice, not perhaps endorsed by the church.

Once the Catholic church burned people at the stake for reading their Bibles, even Catholic translations. Now the church, under the pressure of public opinion and the example of the Protestants, often encourages the reading of the Bible. I suggest that you check up on this matter and you will see that no pope, until modern times, encouraged the reading of the Bible by the laity.

How Wicked to Go by the Changing, Legendary, Mythical, Human Tradition Instead of by the Word of God

Surely you can see that Catholic tradition is a frail and changeable thing. If you do not see that, then you have not quite honestly read the preceding statements and checked up for yourself on their truth. No one who is willing to accept Catholic tradition accepts the authority of a changing mass of superstitions, and men's opinions wholly differ from the Christianity taught by Christ and the apostles. Wherever these superstitions rule and reign, there is spiritual and intellectual darkness. For example, in Latin American countries Catholics have had their best chance to show what Catholic tradition could do, with the fullest help of the state and without competition from Protestants. The result has been heathenism, the vilest immorality and intellectual apathy. On the other hand, wherever people accept the Bible as authoritative and where the Bible itself, God's Holy Word, comes to be loved and read and taught and preached and followed, there comes great enlightenment and morality, education and righteousness. I am not now primarily making a distinction between Catholics and Protestants. I am making a distinction between Catholic tradition and the Word of God. All that is the best in our American civilization and English civilization came from the emphasis upon the Bible. The great wave of immorality in America today, the anti-religion sentiment lamented by both Catholics and Protestants, results from turning away from the Bible.

But one does not need to go by one's own judgment in this matter of human tradition. Jesus Himself has warned us of the sin of following tradition. If you will read St. Mark, chapter 7, verses 5-13, you will see that it is a sin to follow tradition in matters of religion. In verse 8 He said, "For, letting go the commandment of God, you hold fast the tradition of men." In verse 13 Jesus said, "You make void the commandment of God by your tradition, which you have handed down; and many suchlike things you do." I am quoting from your own Catholic version, the New Confraternity translation of the New Testament.

In the last book of the Bible, the Apocalypse, chapter 22, verses 18 and 19, Jesus Christ gave the following command: "I testify to everyone who hears the words of the prophecy of this book. If anyone shall add to them, God will add unto him the plagues that are written in this book. If anyone shall take away from the words of

(Continued on page 7)

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"The New Look"

(Continued from Page 5)

thou in hither not having a wedding garment? And he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth. For many are called, but few are chosen."—Matt. 22:8-14.

In Palestine every guest who accepted the invitation of the host of a wedding was at the door presented with a wedding garment or robe. Everyone at the wedding feast had on the same style robe. Rich and poor at the wedding were in this way dressed alike. In the parable the Bible reveals that "... when the king came in to see the guests, he saw there a man which had not on a wedding garment: And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless." (Matt. 22:11, 12).

Here was a man with a garment on of his own making. Of course it was easy to pick him out of that group, because he was different.

The Scripture goes on to say, "Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth." (Matt. 22:13).

Friend, unless you have on the wedding garment you won't attend the marriage feast with the bride of Christ when our Saviour, the Bridegroom, returns. You cannot attend the wedding feast without the wedding garment.

You need the righteousness of Christ, the garments of salvation, to go to Heaven. Isaiah described them so graphically, "I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels" (Isa. 61:10).

John the Beloved, on the Lord's Day, saw a vision while he was in the Spirit. He saw the saints in glory after the wedding feast. He described that wonderful scene when he said, "Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints" (Rev. 19:7, 8). Even the martyrs—people who will accept Christ and be killed during the tribulation—will have the new look. God's Word says, "... What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said unto me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb" (Rev. 7:13b, 14).

The greatest possession I have in all this world is the Lord Jesus Christ. I try to take care of my body as the "temple of God," but I also want to be careful that I worship God and not the temple.

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After all, the body is not worth so much.

Some time back a chemist analyzed a human body and found that if the body of a two-hundred-pound man were broken down into its chemical components it would contain iron, fat, calcium, salt, sulphur, lime and a few other chemicals, including water. If these chemicals, the chemist found, were to be sold, they would bring about ninety-eight cents on the market. (We have inflation now, so let us add a dollar and make it \$1.98.) So, actually this body that we think about so much and spend so much on for food, clothes, medicine and other things, is not so valuable when we come to think of it. But wait a minute! That which is inside your body, inside this temple of clay, is valuable. The most valuable part people neglect most. People neglect their soul. Listen to the words of Jesus to the rich fool:

"And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully: And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee; then whose shall those things be, which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God." Luke 12:16-21.

What if you do make a million? What if you do get your home paid for, wear nice clothes, eat good food and yet lose your soul? How much is your soul worth? (Your body is worth \$1.98, inflation price). Your soul, according to Jesus, couldn't be bought with the whole world.

This life isn't all. Lots of people live like it is—even some believers; but eternity is coming. Jesus warned people when He said, "And I say unto you my friends, Be not afraid of them that kill the body, and after that have no more that they can do. But I will forewarn you whom ye shall fear: Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him (Luke 12:4, 5).

This world is not my home, and I'm not living like it is either. I can say with Paul:

"For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven: If so be that being clothed we shall not be found naked. For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life. . . . Wherefore we labour, that, whether present or absent, we may be accepted of him. For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad. Knowing therefore the terror of the Lord, we persuade men; but we are made manifest unto God; and I trust also are made manifest in your consciences."—II Cor. 5:1-4, 9-11.

Don't you want this wonderful garment of salvation? Don't you want to be transformed by Christ coming into your heart? Paul said, "And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God" (Rom. 12:2).

Oh, that everyone now without God's salvation would become able to sing:

Transformed by grace divine,
The glory shall be Thine;
To Thy most holy will, O Lord,
We now our all resign.

The Ministry of Evangelists to the Church

(Continued from Page 1)

selves, besides his ministry, to the unsaved.

I. Evangelists Have a Special Ministry to the Church in Preaching Against Sin

A pastor may feel that his ministry is somewhat of a success though he never wins a soul. We believe he is sadly mistaken; yet many pastors feel that comforting the sad, visiting the sick, carrying on the routine of a church, and doing some Bible teaching of a general sort is in itself a good ministry. But no evangelist feels that way. The evangelist realizes he must win souls or his ministry is a failure. Hence, in the nature of the case, evangelists are a little more down-to-earth on the simple fundamentals of the gospel and what it takes to win souls, than are many other ministers. For example, every evangelist knows that if he is to have genuine repentance on the part of lost people he must preach against sin. There is no indication that any Bible preacher ever was able to turn people to God and lead people to repentance if he did not preach against sin. The examples of Elijah and Elisha, of Isaiah and other Old Testament prophets, as well as that of John the Baptist, Peter, Paul and Stephen in the New Testament, proves the case. Those who would turn men from sin to God must preach against sin.

We are plainly told that "the law was our schoolmaster to bring us unto Christ" (Gal. 3:24). Evangelists know that Jesus Himself preached again and again on Hell and judgment. They know that Noah "moved with fear, prepared an ark for the saving of his house" (Heb. 11:7). Martin Luther, John Calvin, John Knox, John Wesley and Charles H. Spurgeon all agreed that preaching to bring repentance and an honest turning to God must include preaching on sin. And all the great evangelists had the same conviction and the same practice—D. L. Moody, R. A. Torrey, Charles G. Finney, J. Wilbur Chapman, Billy Sunday and many more—all, all preached against sin and based a hope of revival on the fact that the Spirit of God would use the Word of God to convict men of sin.

But this absolute essential in the preaching of an evangelist has the most salutary and blessed effect upon Christians!

No honest evangelist believes that reformation is sufficient to make a sinner a child of God. No honest Bible believer expects reformation to take the place of regeneration. But it is only those who are sick who need a physician, and only those who, convicted of their sins, repent. It is silly to expect lost sinners to turn to Jesus when they do not know they are lost, do not know they need Him. So the evangelist, by his strong, definite preaching on the sin question, has a salutary effect upon Christians.

It is the evangelists who first teach the separated life and do it with such pungency and power that churches set high standards. Remember that the famous Moody Church in Chicago, founded by D. L. Moody, was one of the first great congregations to refuse to receive members who belong to oath-bound secret orders, who attend theaters, etc. Under the leadership of Billy Sunday multiplied thousands of pastors and Christian workers carried on the war against booze. And evangelists have more to do with the sentiment that swept legal booze out in America, with the prohibition amendment, than any other class of leaders. It was only when pastors and churches turned against mass evangelism that the public sentiment allowed the prohibition amendment to fail.

It is evangelists who preach plainly and pointedly on the dance, the movies, mixed bathing, liquor, promiscuous necking and petting. Usually evangelists have been so strong in their standards of Christian living that only the boldest and strongest of pastors would go along with

them. The more timid pastors, the more compromising, the more worldly, or the more modernistic were fearful of the results when evangelists have spoken plainly against sin. Beyond any controversy, mass evangelism has had more to do with setting good public standards of morality than any other kind of Christian work. Not the editors, not the pastors, not the Sunday Schools, but the evangelists themselves have set the great standards of morality in the minds of common Christians.

Of course we must admit that the evangelist had the greater opportunity. The evangelist, in large union campaigns particularly, has the ears of masses of common people. What pastor ever preached to such crowds as did Billy Sunday? And what pastor today preaches to such crowds as do a half dozen or a dozen of the best known evangelists, the evangelists used largely in union campaigns in municipal auditoriums and big united tent campaigns? The pastor gets the best of his church membership on Sunday morning, fewer of them on Sunday night, and only a handful of the most spiritual on Wednesday night. The evangelist gets the backslider, the in-laws of the church, and the vast general public.

For example, in the revival campaign God gave under my leadership in Buffalo, New York, a few years ago, of the 997 public professions of faith, more than three hundred had no church preference. In our Chicago campaign about one-third of the converts had no church preference. That means that they did not attend any church, that they had no church ties whatever. Such people could not be reached for Christ in the local churches because they never attended local churches. And on the same principle exactly, their consciences could not be aroused on moral issues by the pastors, whom they never heard. But they were reached in the evangelistic campaign in the Kleinhans Music Hall, Buffalo, or the Arena, Chicago, where thousands packed in to hear the gospel night after night, Jews, Gentiles, Catholics, drunkards, atheists—the great general public attracted by a mass movement, by a choir of three hundred, by Bible preaching in the power of the Holy Ghost.

The "Bible Belt," so-called, is another term for the belt where people still believe in revivals! Anywhere that mass revivals are still customary, the general public outside the church has something of the Christian conscience, the

Christian attitude toward right and wrong. I know large cities where the principal churches believe in and encourage mass evangelism continually. In such cities a man could hardly be elected a member of the city council without a high moral reputation. I have known many communities where a school teacher would not be employed who drank cocktails or danced, but those were communities where mass evangelism had created a public consciousness on sin.

The church fails of its ministry to the world when it does not take seriously the ministry of evangelists to the church itself.

II. Evangelists Have a Necessary Ministry to the Church Authenticating the Bible

Again, let me say that evangelists, preaching in large campaigns, have a better hold on the masses of common people than pastors or Bible teachers. They have larger crowds, they speak with a boldness and authority that is recognized and respected by common people, saved or unsaved. So if the church expects to have anybody teach the masses of people that the Bible is the Word of God, evangelists are the ones best equipped to do it because of their hold upon common people.

It is a truth not often recognized that evangelists are usually better equipped for the defense of the faith than are pastors or Bible teachers. Consider how well Dr. R. A. Torrey was prepared for the defense of the faith with his university degrees, his scientific knowledge, and you will not be surprised that his books have been wonderfully effective in answering infidelity and in answering doubts and questions by believers. It is no wonder that Dr. Torrey had many, many avowed atheists converted in his meetings. But the same was true of Charles G. Finney, as it was true with D. L. Moody and J. Wilbur Chapman. Dr. French Oliver, Dr. Biederwolf, Dr. Bob Jones, Sr., and many others like them spoke with a boldness and authority that was everywhere respected. They made earnest preparation. They had contact with leaders of thought. They had an anointing from God and spoke with a boldness and authority that an evangelist always ought to have. Dr. W. B. Riley

(Continued on Page 7)

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The Ministry of Evangelists to the Church

(Continued from Page 6)

was nearer the evangelist than the pastor, in these matters.

Do not laugh at Billy Sunday. If anyone thinks that Billy Sunday's messages were not well prepared then he has not made any study of them. Billy Sunday was better equipped by far than nine out of ten college and seminary-bred pastors and Bible teachers. For while Billy Sunday himself had only been through high school, yet he made a continuous study and employed a number of scholars working continually on preparation of sermons and collecting material and facts. For example, Dr. Glenn Frank, later university president, spent years as an assistant to Billy Sunday. So Billy Sunday was better equipped to answer infidels and do it intelligently and in a way that was just as effective when he preached in the University of Pennsylvania as when he preached to multitudes in Des Moines, Iowa.

But there is an even more important reason why the evangelist is the best equipped servant of God to answer the doubts of unbelievers and the attacks of modernists and infidels. Let us state it frankly; evangelists claim to preach a gospel of miracles and all evangelists who are blessed of God actually see miracles. I mean they see drunkards who have tried every human means to get away from their enslaving habit and failed, now instantly made sober and good citizens. They see harlots made into virtuous women, they see infidels made into humble believers in Christ. Not once but many times have I seen miracles of grace as wonderful as any told in literature. I have seen the man take Christ as his Saviour who was on his way to murder another, and seen him pull the pistol out of his pocket and give it to the preacher. I have seen the attempted suicide now praising God in happiness. I have seen the "incurable" dope addict made into a responsible and happy and consistent Christian. And I am saying that in the overwhelming influence of these miracles of grace, the whole community has been strengthened to believe that Jesus Christ is the Son of God, that the Bible is God's Word, that God answers prayer, that God really regenerates those who trust in Christ for salvation. One obviously supernatural answer to prayer is the best possible answer to infidelity. No one will need to argue that Christianity works with a man who has already seen it work so unmistakably that there is no human answer.

It is proper to defend the faith. It is right and good to have an answer to the rationalist, the modernist, the infidel scientist. And there are perfectly legitimate answers. But the answer that gets results is the answer of the power of God! Where bold Bible preaching is backed up by supernatural manifestations of the power of God, God's people are strengthened, they are not led off into modernism, they are not deceived by cults and false teachers. Christians everywhere need to know the certainty that comes from seeing the Bible authenticated in mass revival. Evangelists are called of God for the building up of the body of Christ, the perfecting of the saints. A general and nationwide apostasy from faith in the Bible can only be avoided by a return to mass evan-

gelism, led by strong, God-called, God-anointed evangelists.

III. Evangelists Are Given to the Church to Make Soul Winners Out of Christians

Evangelists are for "the perfecting of the saints for the work of the ministry," says Ephesians 4:12. Evangelists, along with apostles, prophets and pastors and teachers, make "increase of the body." This necessarily means that evangelists make Christians into soul winners, make churches into soul-winning churches.

Thousands of people labor under a misapprehension about evangelists. They think that the evangelists who have many thousands of souls saved under their ministry succeed in soul winning because they have some special fitness to appeal to the unsaved. That is not necessarily true. At least it is no more than partly true. If any evangelist in the country set out to preach regularly from the very first to the unsaved, preaching only sermons on the plan of salvation, he would utterly fail in having a great ingathering of penitent souls trusting Christ for salvation. Every evangelist worth his salt, every proven, God-anointed evangelist, knows that the way to have many lost people saved is to get Christians right first.

Evangelists preach first to Christians. Then Christians are able to bring in unsaved people, they are prepared to pray in such fashions that God can hear them and answer them. They are enabled to witness in such fashion that lost sinners are moved by their testimony. In any family where the Christian members of the family are deeply moved, where there is a stirring of the Spirit of God and confession of sin, making restitution with those who have been wronged, and leaving off worldly habits that have enslaved the Christians, unsaved people in the same family are deeply impressed. When an evangelist gets Christians right with God, burdened for sinners, Christians confessing their sins and forsaking them, gets Christians to set out to pray down the power of God and to carry out God's command in the Great Commission, then the evangelist will have lost people coming out to the services and will be enabled to win them to Christ. You see, if an evangelist does not grow soul winners he cannot have great revivals. All the great evangelists have known this.

Pastors often resent the fact that evangelists set out to preach to church members first. They feel that the evangelist is getting on the pastor's territory. But in actual truth the evangelist has as much responsibility to church people as he has to lost people, and in fact he must begin with church people first if he is ever to have great revivals and multitudes saved.

Those who do not like the sharp preaching of the evangelists and the crowds and the emotion and perhaps do not like the class of people attracted by earnest Bible preaching against sin, often say that they would rather win souls now through the Sunday School. Learned men think they have made a profound discovery; that this generation will no longer put up with mass evangelism. So to please an ungodly generation they decide they will have no more preaching against sin, no spectacular or sensational preaching, no direct pressing of the invitation

to accept Christ. In other words they will, by having the pipe organ play during prayer, by robed choirs and formal worship services and by influencing babies and little children in the Sunday School, build up their church membership. But in actual practice the churches that do not have evangelists do not win more souls in the Sunday School. In fact, they win less than the churches which also use the method of mass evangelism. Everywhere experience proves that the churches that believe in mass evangelism and believe in the ministry of God-called evangelists, also are more effective in soul winning through the Sunday School, and through other usual church agencies.

For example, Southern Baptists are the largest single group of evangelistic Christians in America, I would suppose. Last year their six million members won and baptized more than a third of a million new converts. They are planning to have revival campaigns in every church in the Southern Baptist Convention and all the pressure of denominational machinery is put to the business of stirring people for revival. But does that mean that these people neglect soul winning in the Sunday Schools? Not so! Southern Baptists have far and away the largest Sunday Schools in the world and win more souls to Christ through the Sunday School than do any other comparable group of church people in the world! It is wrong, then, to place mass evangelism over against the Sunday School and the normal activities of the church as the soul-winning agency. Actually, mass evangelism promotes every good soul-winning agency and method.

Some much prefer, they say, to have personal soul winning instead of mass evangelism. The modernists certainly do not want mass evangelism and the "reactionary theological position" of the evangelists, as one modernistic authority on house-to-house visitation calls it. And do these liberals and these worldlings who avoid mass evangelism succeed more with house-to-house visitation? Indeed they do not! The house-to-house visitation and the personal soul winning which is not prepared and inspired and empowered by the ministry of mass evangelism generally only makes church members out of unconverted people and does not lead people to Christ. Actually, mass evangelism has always produced the greatest group of personal winners.

For example, wherever Billy Sunday went, great groups of men, saved under his ministry, formed bands to continue personal soul winning.

In 1936 I went to Binghamton, New York, in a union campaign sponsored by nine churches in the large Binghamton Theater. The ushers for my campaign were a group of thirty-five men of the "Billy Sunday Club," all converted in Billy Sunday's campaign a full ten years before! They wanted to act as ushers so they would be the first to see a hand raised for prayer, or to spot an unsaved person whom they might win to Christ at the invitation time! And that one instance could be multiplied again and again. The greatest percentage of personal soul winners everywhere were led to Christ and given a soul-winning passion by mass evangelism and by the preaching and teaching of evangelists.

It is strikingly true that the evangelists have had more to do with setting up Bible institutes to train soul winners than any other group of men. D. L. Moody and R. A. Torrey, for example, great evangelists, founded Moody Bible Institute. J. Wilbur Chapman was once vice president of the same. R. A. Torrey has written the best books on personal soul winning and everywhere taught classes of person soul winners.—From The Pilot.

He Says "Hallelujah!"

By the Editor

You will like the letter we received this week from J. P. Buller of San Jose, California:

"... One of my sons got saved by reading THE SWORD OF THE LORD. Thanks be unto our Saviour, Jesus Christ! Hallelujah! God's blessings be with you all."

We say hallelujah, too!

You probably read in THE SWORD OF THE LORD for July 8 the article by Miss Viola Wadden, the editor's secretary, on "Dying People—Get Them the Gospel Message!" She gave the testimony of dozens of people saved through THE SWORD OF THE LORD who wrote to tell us so, or whose loved ones wrote to tell us. Miss Viola urged that Christians make an investment toward the saving of their loved ones by sending them THE SWORD OF THE LORD. As a result of that article hundreds of subscriptions have come in. We urge that you, too, get in on this investment, see that loved ones and friends who are unsaved get THE SWORD OF THE LORD and so help to do your part in winning them to faith in Jesus Christ as Saviour.

Remember that every week at least one of the sermons in THE SWORD OF THE LORD is a straight-out evangelistic message to the unsaved, and all the sermons have the revival and evangelistic emphasis. Thousands more lost sinners will be won to Christ could they read these sermons in THE SWORD OF THE LORD.

What unsaved man could read Dr. R. G. Lee's sermon on "One Sin" in this issue without being convicted? Who could read Evangelist James V. Lamb's sermon on "The New Look" without understanding more clearly than ever what it means to be born-again?

Last week Evangelist Bill Rice had a blessed sermon to the unsaved on "All Loss—No Profit." The week before that, Evangelists Lennard Darbee and Jesse M. Hendley had stirring, convicting messages.

Won't you do your part to get these sermons in the homes and hands of unsaved readers? For months at a time we have received more than one letter a week from people saved through sermons in THE SWORD OF THE LORD and we believe that hundreds of others find Christ through these sermons, though they do not write at once to say so.

Thousands of Christians are interested in giving out tracts. But a subscription to THE SWORD OF THE LORD is much more likely to win souls to Christ than the same amount of money spent in tracts. It has full-length sermons, written by the world's greatest preachers and soul winners. They are varied, stirring, attractive. These sermons do win souls. Join us today in sending THE SWORD OF THE LORD to thousands of unsaved people who need these pungent, Spirit-filled, soul-winning sermons.

For your convenience we attach a coupon. We suggest that every one who possibly can send \$10 to pay for 6 subscriptions for one year each (you may send \$5 for 3 subscriptions, or \$10 for 6 subscriptions; Canada and foreign subscriptions will be sent 8 months for same price). Do it today!

"My Investment for Saving My Loved Ones"

Evangelist John R. Rice, Editor
THE SWORD OF THE LORD
214 West Wesley Street, Wheaton, Illinois

Dear Brother Rice:

After reading the testimonies of the father whose son was saved through THE SWORD OF THE LORD, as quoted today, I want to make a loving, prayerful investment that may lead to the salvation of some dear to me for whom I pray, with this understanding that every week one sermon in THE SWORD OF THE LORD will be addressed to the unsaved and that you will join us in earnest prayer for these loved ones and friends.

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Catholic Tradition or the Bible

(Continued from Page 5)

the book of this prophecy, God will take away his portion from the tree of life, and from the holy city, and from the things that are written in this book." It is a terrible sin to add any word of men as authority, alongside the Bible. It is a terrible sin to take from any part of the Bible or to change its teachings, as the Catholic church, by its shifting, varying tradition, has done. And all who take the tradi-

tions of men instead of the Word of God will have to give an account to an angry God.

Dear friend, I write with love and tenderness, and I write as a man of God giving you an honest and loving warning. Oh, in Jesus' name, turn away from human traditions and myths and opinions, to the infallible Word of God.

In Jesus' dear name, yours,
John R. Rice.

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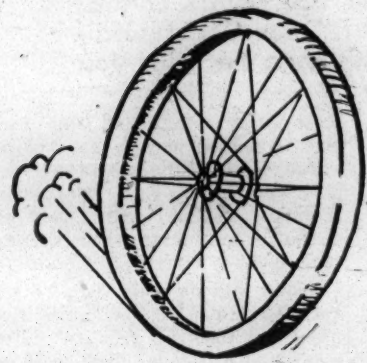
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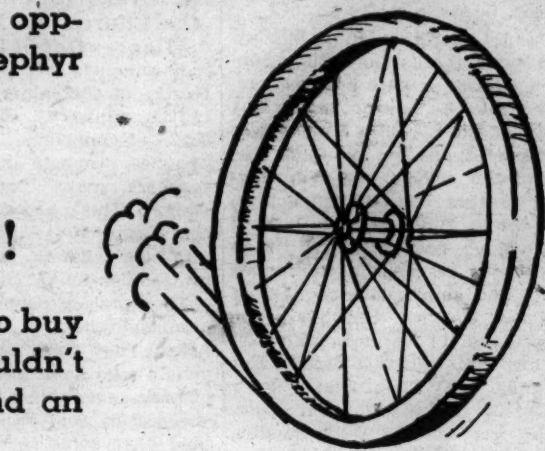
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